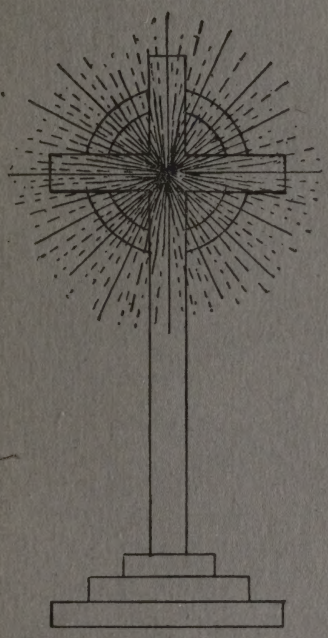
Vol I. New Series. No. 8.

AUGUST. 1905.

THE HERALD OF THE CROSS.



PRICE TWO PENCE. Two Shillings and Sixpence per annum, Post Free.
POSTAGE ONE PENNY

Published by LAMLEY & CO., South Kensington, London.
for "The Order of the Cross" Paignton, England.

CONTENTS.

PAGE.

THE WAY OF THE LORD 225

THE NEW INTERPRETATION. (III. The Lord's Passover). J. Todd Ferrier 226

THE LIGHT REFRACTED. F. R. Havergal... ... 235

THE CYCLE OF THE SOUL. J. Todd Ferrier ... 236

ETERNAL LIFE THROUGH SERUMS. Leisa K. Shartau ... 237

LOVE MUCH. E. W. Wilcox 241

EDITORIAL NOTES 242

Were there two Passover Tables?—The Day of the Passover—Did Jesus Die on Passover Day?—The Gospel Records Inconsistent—A monstrous Perversion of Truth—Woe to the Perverters of Truth!—The Sin-Offering now completed—How Christians dishonour the Christ—An Ingenious but Inglorious Doctrine—The Passover with the Disciples—The Church rich in Theories but Life-less—The Hells generated by the Infidelity of the Churches—The Lord's Passover a Celestial Mystery—The Purpose of the Sin-offering.

ANSWERS TO CORRESPONDENTS. The Editor. .. 253

Diet and Soul-culture.
Should Christians sue at Law?
Spiritual Vision.
The Witness of the Spirit.
The Divine Manifestations.

LOVE NOT THE WORLD. James McBeth Bain. ... 256

The Shambles of Science. Extracts from the Diary of Two Students of Physiology. Fourth and Revised Edition. Price 1/- net. Postage 2d.

A book shewing the nature of Vivisectional demonstrations before Students. Everyone interested in the Anti-Vivisection Crusade should read and circulate this work. Miss Lind af Hageby and Miss Schartau have laid all who love humaneness under a deep obligation.

The Immortality of Animals, by E. D. BUCKNER, M.D. Price Five Shillings net. Post free.

A valuable and unique work on this subject, that presents many facts not hitherto recognized by the Christian world. It reveals the mistranslation of many original passages in the Bible, which refer to the *soul-life* of animals; and it merits a place in the library of every advocate of the *rights* of the sub-human races.

"A Sentimental View of Vivisection." } **BY MONA CAIRD.**
"Beyond the Pale." (Vivisectional.) } 6d. 4/6 per dozen.

Why I Condemn Vivisection, by ROBERT H. PERKS, M.D., F.R.C.S. (Eng.) 24 pages. One Penny, or Seven Shillings and Sixpence per Hundred Post free.

"This pamphlet is written in the Author's characteristic style, full of profound humanity, scholarship and moral force. No better tract could be used for distribution, and we would urge all Anti-Vivisection propagandists to secure copies for that purpose."—Editor, *Herald of the Cross.*

"A most powerful pamphlet which entirely deprecates the evil known as Vivisection. It contains a large amount of medical evidence against the system, and is up-to-date."—*Herald of the Golden Age.*

"The sketch is a rich and welcome contribution to Anti-Vivisection literature, and should be ready at hand for reference of labourers in the cause and for circulation among those floundering in the dismal mazes of illusion and the evasive indifference of neglect. The author fortifies his position with ample authority from the writings of physicians, clerics, and thinkers and writers of eminence, and there is nothing in his treatment of his subject to harrow the susceptibilities of the timid or emotional servant of the Master, in behalf of whose creatures and the justice due to them; the author is a conspicuous and conscientious labourer."—*Dawn.*

Sacrifice a Necessity; or, the Atonement in the Light of Our Lord's Teaching, and the Unfolding of the Sacrificial Idea. By J. TODD FERRIER. London: James Clarke & Co.

This work was written in 1885 and published in 1888. The author desires it only to be considered as tentative. To those who feel the need of help towards a more rational and spiritual view of the Atonement this work will be specially helpful.

"A very thoughtful book. . . . The author maintains with great ability and force that the virtue of every sacrifice . . . . depends upon its subjective effect. Sacrifice and suffering to save he holds to be the law of the Universe, and he finds its full meaning in the Cross of Christ."—*Literary World.*

"The whole tone of the writing is fresh and interesting, because it is the utterance of a man who, thoroughly and gratefully convinced himself, would gladly impart to others the light and peace which have blessed his own soul. To very many minds it cannot fail to prove most helpful and enlightening. . . . With great ability and force he expounds what he conceives to be the true spiritual meaning embodied in the sacrificial life of Jesus Christ. He expands and elaborates the thought in an interesting, attractive, and masterly style."—*The Christian Life.*

"Forcibly written, and should be of value to all who are interested in the theological problems of the day. It specially seeks to inforce the spiritual meaning of Scripture in contradistinction to the literal meaning.—*Newcastle Daily Leader.*

"We admire his spirit, and are frequently charmed by the beauty and force of his style."—*Freeman.*

Out of print. Can be had from Author. 3/6 *post free.*

TO BE OBTAINED FROM

THE ORDER OF THE CROSS

PAIGNTON, ENGLAND.

THE AIMS AND IDEALS
OF
The Order of the Cross,

(Formerly the Order of the Golden Age).

TO attain, by mutual helpfulness, the realization of the Christ-life, and the manifestation of the spirit of the Cross in self-renunciation, and to labour for the physical, moral, and spiritual regeneration of mankind.

To endeavour by example and teaching to win all men to the love of Truth, Purity, and Right-doing.

To proclaim the Universal Brotherhood of Man, the essential one-ness of all religious aspirations, and the unity of all living creatures in the Divine. To teach the moral necessity for humaneness towards all men and all creatures.

To protest against, and to work for, the abolition of all national and social customs which violate the teachings of the Christ, especially such as involve bloodshed, the oppression of the weak and defenceless, the perpetuation of the brutal mind, and the infliction of cruelty upon animals, viz. :— war, vivisection, the slaughter of animals for food, fashion and sport, and kindred evils.

To advocate the universal adoption of a bloodless diet and the return to simple and natural foods.

To proclaim a message of peace and happiness, health and purity, spirituality and Divine Love.

The Members of The Order are pledged to seek the attainment of these objects by daily example and personal influence. They are divided into two classes—COMPANIONS and ASSOCIATES—the former being abstainers from flesh, fish, and fowl, as food; the latter from flesh and fowl only.

The Minimum Annual Subscription is Two Shillings and Sixpence, which entitles each Member to receive a copy of the Official Journal and of all Pamphlets and Leaflets which are published.

A Copy of the Prospectus and Rules, and a Form of Application for Membership will be forwarded if requested, together with any information that may be desired.

Executive Council

HAROLD W. WHISTON. *Treasurer*, Overdale, Langley, Macclesfield.

ROBERT H. PERKS, M.D., F.R.C.S. (Eng.), *Hon. Sec.*, Ferndale, Paignton.

J. TODD FERRIER, *Editor*, Roselle, Woodland Park, Paignton.

Announcements.

ALL Official Correspondence in connection with the general work of The Order of the Cross should be addressed **to the Hon. Secretary**. If letters are addressed to the Editor delay may occur in the acknowledgment, as he is sometimes away from Headquarters.

THE only official address of The Order of the Cross is **Paignton, England,** to which all communications should be sent.

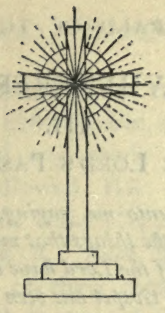
CHEQUES and Postal Orders should be made payable to HAROLD W. WHISTON.

THIS Journal is supplied regularly to many Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

AMERICAN and Colonial Friends will oblige by refraining from sending coins enclosed in letters, as the English Postal Authorities charge a fee of fivepence. Greenbacks, or postal orders, should be sent.

THIS Journal is published Monthly, and may be ordered of any news-agent. It can be obtained direct from Headquarters for 2s. 6d per annum, or from the Publishers, LAMLEY & CO., 1, Exhibition Road, South Kensington, London.

YOU are invited to present a copy of the current issue of this Journal to any of your friends who may happen to be philanthropists, social-reformers, lovers of animals, or seekers after Spirituality and the Higher Life, and to ask them to subscribe for it regularly.



THE HERALD OF THE CROSS.

No. 8, New Series. August, 1905, Vol 1.

THE WAY OF THE LORD.

The Way of the Lord is a lamp that burneth more and more unto the perfect day ; and those who walk in that way shall be as the stars in the firmanent of the Heavens ; for the way of the Lord is the path of Light, and all who know Him shall walk therein.

The Way of the Lord is as the just who shineth as the sun in the fulness of power ; for his path is the path of that world whence flow all things pure and true.

The Way of the Lord is perfect, regenerating the soul ; the Testimonies of the Adonai are most sure.

The Path of the Lord is as a soul who seeks and knows His Presence in the Secret Place ; for there the Adonai doth make Himself felt, and His vision is beheld by the soul.

The Way of the Lord is not that of the man who seeks the vain life of the world of sense ; for unto him would be irksome such a way, and a source of trouble to his mind.

The Way of the Lord is not that of the men who love only themselves and the paths that they choose ; for His is the Path which they will not tread, because in it they cannot find the false ambitions which they seek.

The Path of the Lord is the way of pure Love, and those who follow it are born of Him ; for Love is the fulness of Life, the Path to the secret of Christhood.

THE NEW INTERPRETATION.

III.

THE LORD'S PASSOVER.

"The Adonai spake unto me, saying, Son of the Heavens, tell unto the children of men the things that must be made manifest—
That the Laws of the Lord have been rejected;
That His sacred Gospel has been denied;
That the soul's true path has been darkened;
That the enemies of God have polluted His Truth."

THE Passover as instituted by Jesus was a purely inward act. There was no ceremony such as is recorded in the synoptic Gospel Records. These were amongst the additions which were tacked on to the story of His Life as told by St. Matthew in his first simple record. They were the outcome of the Paulites who insisted upon a ceremony in order to keep the event green before the outward vision. Had they not done so, the doctrine which they built up on the death of Jesus could never have lived through the ages. For that ceremony directed the minds of students from the inner sense of the Passover, to seek for its explanation in the outward rite. And in this way was the hidden meaning prevented from finding its way into the hearts of those who only desired the truth. By making it assume a material aspect the spiritual meanings were destroyed to the sense of the soul, and in their stead were introduced interpretations which seemed to appeal to the lower mind. For the lower mind never seeks the spiritual sense of truth, but always the outward and merely historical. And by fixing the thoughts of the people upon the outward event, all its sacred story and Celestial significance were lost to the soul.

* * *

The embodiment in a rite of such a sublime truth as the Passoever implies was another cruel blow struck by the enemies of Truth at the mission of the Christ. As many of them had come to earth for the purpose of forestalling His ministry by giving to the hungering souls of

men and women presentations of truth which were full of the glamour of the astral world, and by which many of them were ensnared and made unfit to receive His doctrines, so they followed His ministry with their deceptions. They knew what His purpose was, and they determined to frustrate it. And the materialisation of the Passover was one of their most powerful weapons. Ages before they had destroyed the meanings for the soul of man of God's Passover when they succeeded in alluring the Chaldeans to seek for its meanings in the zodiac; and in later ages when they so blinded the Jewish nation into believing that it was an outward ceremony in which an animal was offered to the Lord as a sacrifice, and its flesh eaten by the people in token of their oneness with God. And what they had done in previous ages with this Celestial Mystery, they determined upon doing again. The men and women who surrounded Him often in His public ministry were some of these very evil spirits who sought in this way to prevent what teaching He was allowed to give in public from falling into uncorrupted ground and bringing forth Celestial fruit. They followed Him from place to place so that His teaching should not be left to fall into the soil of a good heart. The parables which are given of the sower and the tares are illustrations of the things He saw when speaking to the people. The fowls of the air were the evil spirits who were present to pick up whatever seed had fallen into good soil by the wayside. The stoney places were their own lives which made a sudden show of having received His message, but only that they might gain all the more influence over the life of others. The tares which the enemy sowed, and which were so like the wheat that the ordinary observer could not distinguish between them, were the teachings which these enemies of truth were preparing to sow in the minds of all who should be attracted to the Divine.

And the methods which they employed were those of the Master Himself. They discovered His way of discoursing concerning the Celestial Mysteries, and put

that method into use, as may be gathered from some of the stories which have found their way into the Gospel Records. Some of these had a basis of fact, as was the case with the story of Nicodemus. He did visit Jesus by night because it was not safe for him to do so during the day; but when it is said that He became a follower of Jesus, the story is untrue. That was an interpolation in the Fourth Gospel to give authority for the sayings attributed to Jesus in the Third Chapter of that Record.

The story told about Nicodemus enquiring as to the source of Christ's knowledge is not true, though He was often questioned as to the authority by which He affirmed His doctrines of life. That story of the Third Chapter was compiled to serve a purpose which has all the glamour of presenting the Master as THE SON OF GOD given up by the Father for the world's redemption, whilst it strikes at the very root of all His Celestial SAYINGS. For in the first place it affirms that a man must be born from above, and of the soul and spirit, ere he can enter into the Kingdom of God; and then it affirms that no man can so be born unless the death of the Divine Son for the soul is believed in, since it was the great thing required by God in order to enable Him to allow condemnation to go by default.

Thus the whole story is seen to be an attempt to direct the soul from the Truth to what is only an astral delusion. For whilst it is true that the Christ gave Himself to the world sacrificially, and for the world as a sin-offering that He might know the lowest depths of human sorrow and woe, yet it is one of the most terrible forms of lying to present Him as is done in that story. For it puts the Infinite Love from whom flows all goodness unsought and unstinted in the position of some worldly arbiter who insists upon His own Beloved Child suffering in order to produce in Him sufficient compassion to enable Him to forgive the human race.

Nor is this all. For the story lends its evidence to the Jewish legend about Moses and the Serpent, and makes use of these to illustrate the death of the Divine Son

for the healing of men. And it shows how the same law was to hold good in the case of humanity at large as in that of the Jewish nation; for as the people were said to be healed by a look at the brazen serpent, so would all those be healed in their *soul* who looked to the crucified Son of God. And like the Jewish faith itself, it made all those who could not so look to be outcasts from the Great Father's home, condemned to perish in their sins.

* * *

Thus has the story of Jesus been presented to men and women. It has been presented as the inspired record of His life and work; and the souls of men and women who were perishing for lack of spiritual sustenance eagerly laid hold of it as one to help them in their dire extremity. For the souls of men and women had been hungering for ages before the advent of Jesus to know the way back to spiritual realisation. They had found no help from any of the teachings of the leaders, whether Jewish or Greek. They were all as sheep without true shepherds who could lead them into the fold of spiritual fellowship, and the realisation of the Divine Kingdom within themselves. They had been the prey of the various occult priesthoods for many ages, had been deceived by these over and over again into believing that they held the secrets of life and death. They had been misled often times into open revolt against the impositions of these profesional leaders, by men who professed to have discovered the truth. They had thus been wearied into ready acceptance of anything that would seem to assure them of some relief for their over-burdened souls. And so when the story of the death of the Son of God for the world was propagated in the name of Him who came to be their true shepherd, these languishing souls were only too ready to accept it as true. For it did seem in harmony with the teachings of the ages, whether Greek, Roman or Jewish. It was in perfect accord with all the sacrificial systems of the world. It was in harmony with their own priests' interpretation of the demands of the Gods. It was not out of harmony

with all that their best thinkers and writers had spoken. And they never paused to question whether it was in accord with the laws of equity and love. Too anxious were they to find some explanation for all the things which for ages they had been taught; too ready to lay hold of anything that would help them to bear the conscious burden of their own wrong-doing; too eager to transfer the retribution of their own guilt upon another, and to accredit that other henceforth with their sins; far, far too anxious to reach the planes of Heaven before they had had time to conquer the planes of earth; eager only to escape from the terrible soul-plight in which they knew themselves to be, they seized upon the perverted truth with avidity, and so constituted the history of the outward character of the Passover.

It was in this way that the Lord's Passover was presented as something done to the Divine, rather than as an inward consecration of the Christhood to become as the children of men were by means of successive incarnations under all the phases of tempted and tried life peculiar to the Celestial children whom He had come to gather out of the world. His Passover had no supper environing it. That Passover was spiritual. There were no outward material elements, no rite such as is found in the synoptics, no bread and wine to use as symbols of His body and blood, no disciples present to witness His *act of humiliation* by which He voluntarily laid aside the glories which were His in His own system, no one to record what He said and did in that hour but the Celestial Hierarchies who were then ministering unto Him in that day of deepest anguish born in Him of the terrible experiences which lay before Him. All these were the outcome of the astral influence which led to such a disastrous interpretation of His mission. For in His real Passover, only those on the Divine plane of vision could possibly have seen and known what was taking place.

* * *

The Passover was therefore a Celestial act which no

human eye could witness, and which could have no human interpretation. It was the passing of the Christ into conditions in which He beheld all the experiences through which He must go in order to know the depths of human degradation. It was the hour of His supreme trial, the vision of the soul who counts the cost of building a tower, and then sets to rear it to the completion regardless of toil, anxiety, or expense. For in that brief vision He beheld Himself under so many aspects of degraded life that the vision could not long be endured by Him. No wonder His soul wept in agony. No marvel that He prayed for the cup to be taken away. Is there doubt as to what He meant in His anguish when He cried, "Eli! Eli! Lama Sabacthani?" It has been rendered as, "My God! My God! why hast Thou forsaken me?" That was the most natural interpretation to put upon the anguish cry, and the disciples so interpreted it; but not in any sacrificial sense. Too well they knew the Divine Mind as interpreted by Jesus to postulate any such monstrous thing concerning the Eternal Love. They simply interpreted the cry as one of supreme anguish in which the Christ found vent for His unspeakable sorrow. They did not for a moment imagine that the Father had forsaken Him in whom He must ever have been well pleased. And whilst their interpretation of the anguish-cry was a mistake, and has led to the most grievous interpretations of His experience in that hour, yet they meant only to express how profound His sorrow was. And they were indeed distraught with grief when they learned how the natural interpretation had been used in the teachings of Paul to show how God was compelled to condemn sin in the flesh of the Christ, who was thus represented as having taken upon Himself the whole burden of the world's sin, and borne its consequences on the cross.

* * *

But it was not their fault that such a gross misreading of their meaning should have thus been presented to the world. The sin lay with those who could build up such

awful teaching against the very purpose of the Divine Love. Yet were the disciples at fault in not giving to the world a more pronounced denial of their relationship to the schools of thought which prevailed; for though the Church as the expression of the outward Kingdom was accepted as the mind of the Christ, still the disciples withheld their influence, and yet took no active steps to counteract that pernicious teaching. They found themselves at variance with all the new teachers who were incorporated with the Church, because these gave the Pauline interpretation of the life and death of Jesus; yet they never raised their voices unitedly against these degraded presentation of things which were purely spiritual and celestial. They sought only that peace might prevail. They were lovers of truth and seekers for the pearl of greatest price—the realisation of the Divine within themselves. They knew the mind of the Master and were content to dwell upon it and seek for the attainment of Christhood. They also knew the purpose for which He had visited the world, and so were not concerned with the right or wrong interpretations which the new teachers might put upon their own rendering of the Master's anguish-cry. And so they lived in the seclusion of the Brotherhood.

* * *

Now this was the great mistake which they made. For by the time that they became conversant with what was being taught in their name as those who had known Jesus, the teachings of the Paulites had travelled far afield. For Paul and his followers had been most active in establishing Churches everywhere upon the foundations of the sacrificial idea, as may be gathered from the stories of his doings as recorded by his followers in "The Acts of the Apostles." And Paul had written to so many of these Churches doctrinal letters to be read from centre to centre, that the whole of the new Communities had been founded and reared upon the edifice of the doctrine of a sacrificial life such as is found in Paul's letters. So that the disciples found it useless to try and

counteract the terrible mistake that had been made. They could not go round the various Communities to tell them of their error. Nor would they then have been listened to, so great was the influence of the Paulites in these centres. For when on more than one occasion some teacher saw other meanings in the life of Jesus, and gave these forth to the people, they were quickly repudiated as having another Gospel than that which Paul gave. And such teachers were amongst those whom Paul condemned as having itching ears—men who had denied his gospel; who commanded that no flesh-foods should be eaten; that to attain the Christhood men must become as those who were bent on the Divine; that the ordinary experiences of life must be put aside by them in order that they might be pure in body, mind, and soul. These were the souls who apprehended the more spiritual significance of the Christhood; who saw the folly of an outward communion to express that Divine significance; who were prepared to give up all they had, not only of earthly means but also that which was much more difficult—all their earthly desires, ambitions, vain opinions, affections, self-indulgence of any kind, and self-will—in order to reach that high experience. Such a gospel was indeed other than that which the Communities had been taught. They had been counselled to repudiate any who came to them with a message which was not built upon the doctrine of objective sacrifice. And they grew so strong in their attachment to the sacrificial system that it became impossible to move them from their views by purer visions of truth.

* * *

But two of the inner circle could not rest. They were troubled beyond words at the turn of events. They saw how Paul had misread their own sayings about Jesus, and remonstrated with him, though without effect. They saw how the world's sacrificial systems were being repeated in the name of their Divine Master, and would fain have counteracted it. But they also saw how the Paulites had made any effort on their part impracticable, and so they

decided simply to write. The Epistles of St. James and I. St. John were the result. That of the brother of Jesus was as a counterblast to the Epistle of Paul to the Romans, whose teaching had been conveyed to the Jerusalem Community. The epistle of the Teacher of that Community was one setting forth the value of simplicity, purity, humility, unworldliness, brotherly love, the love of God—the pure and undefiled religion of a Christhood. The Epistle of St. John was one embodying the pith of the SAYINGS. These may still be recognised by the spiritual student. The purpose of the epistle was to try and present to the Communities the real Gospel. It spoke of the Christ as the Beloved one, and of those who were His as the Beloved. It presented Him as having come into the world to gather out His own. It likewise spoke of His purpose to offer Himself as a sin-offering to the powers of the air, by which was meant the astral world. It held up the doctrine of the Divine Love as something to be realised by the soul, and affirmed that no man could possibly know God except in that Love. It affirmed that in the soul where the Divine Love dwelt there abode the Adonai, and that the soul who loved divinely was in Him and He in that soul, and that where that Love was not present there dwelt the darkness which is born of the absence of the Adonai.

* * *

These two epistles did not remain long as written. They were sent to the Communities, but never read. They were kept by the leaders who followed Paul. And when in after days they were unearthed by those who followed these leaders, they were tampered with in order to give a show of authority from two of the most intimate disciples of Jesus on the doctrine of objective sacrifice. They put it into the Epistle of St. John that he affirmed the doctrine of substitution like the teaching of Paul's epistles; and they made St. James affirm that it was absolutely essential for a man to be married ere he could be a wise ruler and teacher of men. For what St. James said was that no man could attain the Christhood who

sought marriage; what St. John said was that the Christhood meant the absolute surrender of the soul for redemptive purposes.

The Passover of Jesus will therefore be seen in a new if strange, light. For that Passover was the real offering of Himself to the powers of the air—those forces which are the sifters and triers of souls. For even He who knew no sin became as a sin-offering, as Paul put it to the Romans, in order that He might taste the terrible bitterness of sin and its woe. But it was not in man's room or stead that He did so, since the human soul has still to go through "the trial by fire"; nor was it to affect anything on behalf of man in his relationship to God. His Passover was the saddest event in all His history, infinitely sadder than any of His sad experiences in sinful incarnations; for it was the hour in which His own Divine Consort who was one with Him in soul and spirit, left Him to go out alone into the world's hells, that He might know all the anguish through which human souls passed in their earthly experiences.

That cry—*Eli! Eli! Lama Sabacthani*—was not made to the Father.

J. TODD FERRIER.

THE LIGHT REFRACTED.

My Master, they have wronged Thee and Thy love!
They only told me I should find the path
A Via Dolorosa all the way! . . .
Narrow indeed it is! . . . Oh, why
Should they misrepresent Thy words, and make
'Narrow' synonymous with 'very hard'?
For Thou, divinest Wisdom, Thou hast said
Thy ways are ways of pleasantness, and all
Thy paths are peace; and that the path of him
Who wears Thy perfect robe of righteousness
Is as the light that shineth more and more
Unto the perfect day.

F. R. HAVERGAL.

THE CYCLE OF THE SOUL.

Adonai unto His servant, thus—
Things which thou seest with thy spirit, write.—
The Daystar now is rising in the East,
Before whose presence night shall flee away;
For darkness shall on earth no more prevail
But hide its face before the light of Heav'n
Whose glory spreadeth over Eastern lands
And hast'neth to the home of setting stars.

In this arising shall the earth rejoice,
And bathe her wearied frame in healing light,
And smile again, sphered in the love of God.
This era just begun, this new-born day,
Shall usher in the cycle of the soul,
When human kind shall see and hear those things
Which are of Truth and Love; nor longer seek
A life of grossness in the things of sense.

The Dayspring from on High shall visit them,
To end the winter's sorrow of the soul;
For He shall come for whom the nations wait,
For whom the people's hearts have yearned and prayed.
Behold! at his approach God's foes shall flee—
Those men whose hearts are dark with evil thoughts—
And seek their refuge where His Light shines not,
As souls who long to have their names forgot.

But they whose hearts are pure and undefiled—
Not tarnish-marked by beasts of low desire,
Nor marred within by lust of gold or land,
Nor deadened by the grip of dark despair,
Nor hollow where God's fulness should be found,
Nor full of all that heaps upon His Truth
The scorn, the hate, the unbelief of man,—
Such souls shall see and know and understand.

J. TODD FERRIER.

ETERNAL LIFE THROUGH SERUMS.

IN our time science claims the position of an autocratic ruler, and Religion is sighing under its reign of terror. The whole living organism of our planet suffers under the tyranny of enforced laws which are in opposition to the innate instincts of the race.

Nowhere is this more marked than in the branch of Science which is called Physiology. It is natural that a science attempting to explain the functions of life, should go astray as soon as it ceases to acknowledge a transcendental principle working through and seeking expression in the physical phenomena. The deep mystery which we name *life*, will for ever escape our mortal senses and our instruments of clay. *Soul can only speak to soul.* Thus it is that only to him who holds life sacred and its laws divine, will she reveal some of her secrets.

But physiological science of to-day is her own god, and on her altar must the weaker of all living things be sacrificed to appease her voracious appetites. And the sacrifices are called *vivisection.*

I wish to turn your attention to one form of the despotism of physiological science, the results of which are the most deadly and far-reaching. I mean the modern *serumtherapy.* Many who oppose vivisection are apt to overlook this part of the evil, not realising how deeply mankind is concerned in its existence, and how terribly the animal creation has to suffer for its progress.

I have before me the English translation of a newly published book, called "The Nature of Man." On its appearance it was greeted with loud applause by the greater part of the English press and scientific world. *The Times*, and many other papers, contained enthusiastic reviews. It is written by the Apostle of ultra-modern physiological science, *M. Elie Metchnikoff*, Pasteur's pupil, and after the death of this renowned French Vivisector, the leading power at Institut Pasteur, the great Serum Institute in Paris. This scientist proclaims loudly the possibilities and the rights of science.

He devotes a large part of his book to proving beyond doubt that

"It is absurd to expect anything to follow death but absolute annihilation," and he talks about "the stupidity of the idea of eternal life." (p. 190).

He tries further to prove that earthly life is the most enjoyable and happy thing, and that its one aim ought to be its own prolongation—if possible for ever. M. Metchnikoff seems to be perfectly unaware of the fact, that, in contemplating the annihilation of death, he is himself advocating the very idea, which he scorns so utterly—the idea of an eternal state.

In putting off death indefinitely the Russian vivisector sees the only possible salvation of mankind, and this salvation can only be procured by science, the all-powerful. What the author is pleased to call "a rational method" of preventing the human body from getting old, is one

"Only necessitating the injection of a horse (or other animal) with finely minced atoms of human organs, such as brain, heart, liver, kidney, etc., when serums could be drawn off in the course of a few weeks, capable of acting upon those organs." (p. 246).

But there is one very serious difficulty, which M. M. deplores: the difficulty of procuring all the human organs necessary for the purpose. Unfortunately people are still so slow to leave off religions, superstitions and sentimental feelings, that they do not like to distribute fragments of their dead relations or friends to the various Pasteur Institutes. He considers that

"These difficulties arise from the prejudice in favour of the existence of a life beyond the grave and a resurrection of the body." (p. 290).

He also complains bitterly of most people's unwillingness "to devote their animals to the scientific investigation, that is so important to mankind."

There is still another means of prolonging life, and that is the removal of the large intestine. Through investigation M. M. has found out that animals who do not have a large intestine live comparatively much longer, and he therefore draws the conclusion—so easy to a scientific mind—that

our larger intestine is the sad cause of our short life. But he adds sorrowfully:

"In spite of the progress of surgery, I do not expect to find in our time that the large intestine will be removed by operation. Perhaps in the distant future such a proceeding will become normal. (p. 254).

Life in the future, which according to M. M., will be such a fine thing, will thus consist of an everlasting inoculation process. The baby in the cradle will be inoculated—not only against small-pox, which some of us think quite bad enough—but against all imaginable diseases. If it be conceivable that anybody could survive such a treatment, the young child would then at an early stage be undergoing the severe operation of having the larger intestine removed. Once recovered from this shock, the unfortunate juvenile would have to go through all the inoculation series over again, because according to the English authority on serums, Bosanquet, the period of immunity is short. Thus life would go on—a perpetual serum inoculation—until the day when signs of old age began to set in. Then the elixir of life would have to be resorted to—and not only one elixir, but one for every organ—minced brain serum, passed through an animal, for want of clear thought and power and for failing memory, minced heart serum to induce the worn-out heart to beat on a little longer, minced spleen to enable the spleen to continue its melancholy existence, minced liver to cheer up the poor old liver's temper, etc., etc.

M. Metchnikoff looks upon even the present state of things with the eyes of the true optimist. He does not see any need for disease now, when all kinds of serums either exist already or are to be invented in times to come. He has to make some small admissions, as far as the present goes. On p. 20 we read:

"We do not yet know a definite cure for cholera, but we do know how to prevent infection."

When speaking about tuberculosis he says:

"We are still ignorant of any remedy for the disease."

After having admitted the helplessness of science against

cancer, he adds "it is probable that there is a real increase of cancer." But not even such a fact as that can damp the investigator's ardour. He goes on to tell us that Pasteur's *anti-rabies serum* acts wonders in preventing and curing rabies and hydrophobia—a statement which seems strange in view of the official statistics, showing that 2,209 deaths have occured after inoculation with anti-rabies serum at various Pasteur Institutes. Anti-diphtheria serum is infallible—it only fails in advanced cases of diphtheria. M. Metchnikoff says on p. 212 that

"If patients still die from diphtheria it is only because the treatment has been applied too late."

Are we then to believe that the increase in the annual death-rate from diphtheria which has been observed in England since anti-toxine was introduced, is due to the unpardonable mistake made by the doctors in not using the serum in time? And are we to believe that the so often quoted cases, where serum is said to have been resorted to in the last instance when everything else failed, are in reality cases, where nature healed itself—not because of the serum, but in spite of the serum!

Amid all these grand promises and bold assertions, we are somewhat startled by reading (on p. 213)

"To diminish the spread of tuberculosis, of typhoid fever, of dysentery, and of many other diseases, it is necessary only to follow the rules of scientific hygiene, without waiting for specific remedies."

Thus even M. Metchnikoff points out the only true preventive medicine there ever has been, and ever will be, namely fresh air, plenty of water, pure food, good housing and improved drainage. But in doing so he condemns his own life work.

LEISA K. SHARTAU.

With our sciences we are apt to forget the *divineness* in these laboratories of ours. We ought not to forget it! That once well forgotten, I know not what else were worth remembering! . . . The best science, without this, is but as the dead timber.—*Carlyle.*

LOVE MUCH.

Love much, Earth has enough of bitter in it ;
Cast sweets into its cup whene'er you can.
No heart so hard, but love at last may win it ;
Love is the grand primeval cause of man ;
All hate is foreign to the first great plan.

Love much. Your heart will be led out to slaughter,
On alters built of envy and deceit.
Love on, love on ! 'tis bread upon the water ;
It shall be cast in loaves yet at your feet,
Unleavened manna, most divinely sweet.

Love much. Your faith will be dethroned and shaken,
Your trust betrayed by many a fair, false lure.
Remount your faith, and let new trusts awaken.
Though clouds obscure them, yet the stars are pure ;
Love is a vital force and must endure.

Love much. Men's souls contract with cold suspicion,
Shine on them with warm love, and they expand.
'Tis love, not creeds, that from a low condition
Leads mankind up to heights supreme and grand.
Oh, that the world could see and understand !

Love much. There is no waste in freely giving ;
More blessed is it, even, than to receive.
He who loves much, alone finds life worth living,
Love on, through doubt and darkness ; and believe
There is no thing which Love may not achieve.

E. WHEELER WILCOX.

The meaning of song goes deep. Who is there that, in logical words, can express the effect music has on us? A kind of inarticulate, unfathomable speech, which leads us to the edge of the Infinite, and lets us for moments gaze into that.—*Carlyle.*

EDITORIAL NOTES.

WERE THERE TWO PASSOVER TABLES?

The Lord's Passover, as it has come to be called, had no relation to the Jewish Passover. It was not of an outward character, having no ceremonial attached to it. The Passover which Jesus is said to have partaken of with His disciples was not the Jewish feast, since neither He nor they could have defiled themselves by eating the flesh of any of God's creatures. And though it has been affirmed that their were special provision made by the Sanhedrim for those who objected to the eating of flesh, there is no historical evidence that that was the case. And, indeed, we know that it was not so. For these leaders insisted upon every tittle of the ceremonial law being carried out. They made no exceptions. Nor were they ever likely to consider souls who refused to take part in an act which lay at the root of their entire sacrificial system; for to refuse to eat the flesh of the passover lamb was to refuse to take any direct share in the celebration. They would have considered such an act as a denial of the faith on the part of those who refused. Those who composed the Sanhedrim were the priests and chief scribes and elders—men who emphasised every partical of a ceremony as something vital to their religion; and these were the men who regulated the different ceremonial of the nation, and who would not have tolerated such an innovation as the celebrating of the passover without eating the flesh of the lamb; for such an innovation would soon have been followed by the repudiation of the sacrifice itself. So closely were they bound together that to have refused the one meant the refusal of the entire ceremony and the doctrine for which it stood. And no one knew that fact better than the individual members of the Sanhedrim.

* * *

THE DAY OF THE PASSOVER.

The death of Jesus did not take place on the day of the passover. It was two days preceding it, according to Jewish reckoning. How it ever came to be associated with the Jewish ceremony is a greater marvel than its interpretation as an expiatory sacrifice. And it could not have happened but for the fact that the compilers of the Gospel Records, as we have them, were still Jews in all but name, and that they had simply transferred the entire teaching of the ceremonial to the new religion, and

made it all gather around the person of Jesus. For the intimate followers of Jesus could never have made such a mistake as to associate their Master with a ceremony which He had taught them to regard as a defilment of both body and soul, and the degradation of most sacred ideas. They would have known also that the Jewish authorities, who knew them and Jesus, would never have so associated Him with their elaborate sacrificial system. They could not have forgotten so soon His own pure life as to degrade it to the level of the Jewish idea that the Father, whose love He taught, demanded physical sacrifices as atonement for sin. It was impossible for them to have related Him in His sufferings to any such teaching as that given in the epistles of Paul. For all the beautiful SAYINGS concerning His work, and the kingdom whence He came, and His relation to the Father, were such as to preclude the thought that He came to atone to the Father for the sins of the world. Nor could these SAYINGS be in any way associated with the idea of His later action in offering himself as a sin-offering. There is not the faintest approach to any such idea in the SAYINGS.

Nor did he ever refer to his sin-offering till after His crucifixion when, in His secret meetings with those handful of faithful men and women whom he could trust, He unfolded to them His purpose to give Himself as an offering to the astral powers in order that He might go down into every phase of human experience with a view to proving to the whole world that that great enemy of the race could be overcome, and that the human soul could indeed gain the victory over matter in every form of temptation. All the passages which seem to point to Him affirming in public the propitiatory character of His mission are spurious, and the work of the Paulites. When it is said that He came to seek out the lost, the writers are saying what was true of His mission, though they meant it in another sense; for he did come to gather out of this world the lost sheep of His own fold. But when it is affirmed in the same breath that He gave His life a ransom for the world, we can at once detect the hand of the enemy of spiritual truth.

* * *

DID JESUS DIE ON PASSOVER DAY?

The death of Jesus having taken place two days before the passover, it was not possible for Him and His disciples to have celebrated any event on the evening of the Jewish feast. Even had they been

in favour of the rite they could not have celebrated it, since the Master was gone and the disciples were all overwhelmed with the sorrow of His tragic end, when the passover sacrifice was offered and its flesh eaten by the Jews. It is, indeed, surprising that readers of the Gospel Records, even polluted as those Records are, cannot see the glaring contradictions. For it was on the passover eve that Jesus is said to have appeared to His disciples when the gates of the city were shut. But it is only another of the strange inconsistencies of christian men and women that they persist in saying that Jesus partook of the Jewish passover lamb and yet Himself became the passover lamb by dying for the world at the hour the lamb was supposed to be sacrificed. The two things are at variance with each other. If He celebrated the Jewish passover then He could not have been betrayed, tried twice, condemned and crucified as the passover lamb. If he died when the pascal lamb was being offered, then He could not have taken any part in the ceremony of the celebration.

* * *

THE GOSPEL RECORDS INCONSISTENT.

It is an extraordinary piece of persistent blindness on the part of the leaders of Christian thought that they seem unable to recognise the inconsistency between the two affirmations. They seem incapable of impartially examining the evidence on which they stake all their belief in the historic Jesus, for it is the Records as they stand to-day which supply us with matter open to such criticism as we have here indicated. These Records are the foundations of all the teaching built upon the life and death of Jesus. It is upon sayings in them that Jesus is taken as the pascal lamb, and upon their authority that it is affirmed that Jesus celebrated the last Jewish passover with His disciples. These Records should be true if they were the outcome of the disciples who personally knew Jesus ; but if we find such glaring contradictions in them as we have pointed out, then they are not trust-worthy. And if they cannot be trusted in such vital matters as we are discussing, then we may be sure they were not presented in their present form to the world by those who were most likely to know the truth. And if there be such strong presumptive internal evidence that the Records are not what they profess to be, then the sooner we have them purified the better for the world.

A MONSTROUS PERVERSION OF TRUTH.

The Lord's Passover is thus seen to be something very distinct from either the Jewish passover or some non-Jewish form of celebrating it. The impossibility of Him having taken part in that passover, since He was crucified two days previous to the feast, shows that He took no part in that feast; and the persistent use of the recorded incident in which He is said to have celebrated the passover with His disciples, in order to give sanction to the use of flesh as a right food for man and to show that it was a moral and humane thing to eat the flesh of the lower races, is one of the most monstrous abuses of the most sacred of Celestial truths that was ever invented to lead even those astray who were seeking for the truth. Never was there a more depraved effort made by human souls than that of making the Lord's Passover the instrument by which to defend their own degraded and vicious tastes, to lend moral support to their inhumanity, to give religious sanction to their low desires and often brutal conduct, to minister to the animal side of their nature, and thus to stifle the true spiritual yearnings in their souls towards that Divine Life to which their faith professes to point them, and that perfect redemption of all nature—human and sub-human—of which they all lustily sing in their public gatherings. They have indeed crucified Him afresh in their interpretations of His life, and put Him continually to open shame. They have allowed their low customs and sensual desires and barbarous tastes to blind their souls to spiritual truths, till now they desire only the outward and historical sense of things. They are stout champions of the letter, and fear not to kill the Spirit of Truth in their eagerness to prove the historical authority they have for their abattoirs, shambles, and meals of dead carcases—the emblems of all that is degraded and degrading. They hesitate not to prostitute the most sacred act of Jesus to the hells of their lusts.

* * *

WOE, TO THE PERVERTERS OF TRUTH!

Woe be to the men and women who thus trifle with the Divine Mysteries! Nothing but sorrow and anguish of soul can be their lot. Woe be to the men and women who repudiate the Spirit of Truth in order to find some reason for their conduct, some excuse for spiritual suicide! They may blind their own vision to the Celestial sense of truth, and throw a false glamour over

all they say and do, but they will not blind that world which sees and knows the true from the false, nor escape the just judgment of that world. The hour is coming when all those who have pierced Him and put Him to open shame shall mourn for themselves. The day approacheth when those who have denied Him shall indeed weep that they should have been so blind. The time hasteneth in the which all who have mocked His sublime act in which He gave Himself to be a true sin-offering that He might know by experience the depth of human suffering and woe, shall stand amazed and confounded. For all who are in the graves of spiritual darkness shall hear His voice whom they have rejected in their darkness and repudiated in their sensual loves; and they shall see and know how they have done despite unto the Spirit of Truth in order that they might be free to minister to their low desires, their animal minds, their false motives, their selfish ambitions, their love of show and worldly mindedness, their spirit of grasping all the things of sense for their own impure purposes.

* * *

THE SIN-OFFERING NOW COMPLETED.

The Lord's Passover is now completed. He has gone down into every possible experience of a human soul, and always triumphed over the sins and trials by which He was beset. He began that sin-offering as a Malefactor, and has ever since been condemned as one worthy of death. He has passed through the astral world as a soul does who flees from the fires of hell, yet these fires met Him in His course and sought to consume Him. He has always longed for the hour of His recovery to the Celestial spheres of experience, yet has been forced down into conditions where He might feel the fires of human lust in order that He might know them by experience. He has always been despised and rejected of men because of His strange personality, which could not fall into harmony with the personalities of earth-born men and women. For these latter were always seeking their own worldly ends and pleasures, which where to Him a burden grievious to be borne. For though He was often in conditions like themselves, and like themselves fell victim to the temptations of the astral world in order that he might truly be one of them in their sorrow and sin, yet His spirit always rebelled against the spirit which actuated them, and

sought for the realisation of the Divine Fellowship. Even in the hours when "the sorrows of hell got hold of Him," and He was "driven of the spirit into the wilderness" of sin to be tempted by the powers of the air, He never lost the inner consciousness of the Divine. For it were impossible that He who was knowing sin in order to help the human race should have His soul tarnished by any of His experiences. *For He did indeed become as sin for man, that man might know in Him the righteousness of God by beholding how that righteousness, when laid deep in the affections, could enable any soul to triumph over its passion.*

His soul was ever pure amid it all. Not once was his sublime sacrifice tarnished either by the love of sin or the love of self. He always hated His lives on the earth, shrank from thinking of Himself as other than one of the Father's most fallen children, prayed as one who knew the Father in His Spirit, and yet always wept over the sins which He knew were part of His material life. His ambitions were never those of men and women of this world, so they could not understand Him. His joys were never found in the things of sense, so those who loved the sense joys fled from Him. His fellowship was never of the kind that ended as it began in mere gossip concerning the material existence, so the lovers of gossip would have none of Him. His love of Divine Truths, of the Celestial significance of all truth concerning the world's history and the souls of men, brought Him into constant conflict with the religious teachers in His various incarnations, and these always succeeded in making His life on earth a sorrow and a burden.

* * *

HOW CHRISTIANS DISHONOUR THE CHRIST.

How those who have professed allegiance to Jesus all down the ages since His Passover could imagine that "He who knew no sin neither was deceit found in Him" could stoop to pollute Himself with the carrion which formed so important a part of the passover, is surely a greater mystery than even the truth of which we have just written. To think of a Christhood that must needs share in the absolute purity and love of the Father stooping to defile that Christhood by eating the flesh of a gentle creature which was the emblem of innocence and consecration to God, and that such an act could be construed as of Divine sanction and a religous act of great spiritual significance,

is an unspeakable insult to the best spiritual sense of even a sinful humanity. And if that be true, what shall we say of the Divine Love? The true soul must shudder at the thought. Such an insult to be hurled against the Christhood could only be the work of evil spirits. And such a blind belief in so horrible a thought that the Divine Love could not only sanction such an act but be well pleased with it, could never have persisted through the ages had not the people been made drunken with the wine of religious fornication, laid naked their spiritual being to the astral powers who are ever awake to deceive and ensnare souls, and followed blindly the leadership of one who meant well, but who was himself woefully misled. Truly it has been a doctrine of devils!

* * *

AN INGENIOUS BUT INGLORIOUS DOCTRINE.

The Lord's Passover must have been a perpetual source of sorrow to His spirit. When He passes over again into the Celestial spheres He will wonder how He endured all the sorrow and anguish which the doctrine built up on His sin-offering has occasioned Him. He will marvel that His own "sheep," as we have called them, could ever believe such monstrous teachings concerning Himself and the love of the Father. He will marvel that He Himself in one of His incarnations could have been so blinded by the material show of the Church reared in His name, as to seek to be one of the chief Apostles in that Church. And He will be the one to say who those were who degraded His sublime act into such an ingenious, yet inglorious, doctrine, whose ingeniousness captivated the Western world and made its history ignoble, inglorious and debased. For these souls are now also on the earth plane seeking to make His work impossible by their deception. But He knows them all by the aura of their souls. "He knoweth them that are His" to-day just as He knew in His Christhood. And those who then sought to make His public ministry the occasion of His downfall, have sought ever since to make His life a misery to Himself. But that was only the karma which He made His own in order that all His incarnations should be filled with the sorrow of the world's rejection. It was part of His Passover.

* * *

THE PASSOVER WITH THE DISCIPLES.

When Jesus met with His handful of faithful disciples in the Upper room He there initiated them into the life of the spiritual plane. The story of the feet-washing was an attempt to historise the beautiful spiritual service which took place. To wash the feet of Simon Peter was to cleanse the foundations of the lower and higher minds. For Simon means the mind born of matter, and Peter means the mind or understanding belonging to the soul, and through which the soul apprehends spiritual things; so that the symbolism was perfect in its application. To wash the feet of Simon Peter was to cleanse the mind of the whole man. That was the meaning of the entire service. And Jesus made it to them a true passover. It was not the Lord's Passover but the passover of the disciples; for in that little service they were passed over by Jesus from the astral plane of life to the plane of spiritual realisation. In that hour they knew Him as their spiritual Teacher and not as a seeker after a world-kingdom. The service was of the most spiritual nature. There was no ceremony. Even the feet-washing was only used by St. John in a symbolic sense. There were no elements such as we were familiar with in the service of the Church. The Holy Eucharist was one of the delusions by which the early Church was ensnared; for it became to it the objective presentation of the Passover of the Lord. The Holy Supper, as it was at first named, was thus made the perpetual testimony to the propitiatory nature of the sacrifice of the Christ. And it is remarkable that even to this day when the High Mass is celebrated in the Roman Church as well as the Greek, the Lord's Passover or Sin-offering is perpetuated.

* * *

THE CHURCH RICH IN THEORIES BUT LIFELESS.

In the Church therefore the idea of the sin-offering has been preserved, and the perpetuation of that sin-offering affirmed. But the Church which has preserved this sacred doctrine in so much materialism has never grasped the Divine significance of her own teachings. Indeed, if anyone within her own borders were to suggest such an interpretation of her highest function as we have indicated, they would be either asked to retract or be excommunicated. For the whole history of that Church has been one of suppression, persecution and excommunication, For very many ages

she has been the possessor of the treasure of the Sacred Mysteries which she has constantly clothed in the gaudy garments of her pompous ceremonials, exposing her own infidelity to the truth she holds, and making the true knowledge of these most sacred truths almost impossible to her own children.

Nor have the various sections, both political and religious, who have separated from her, been any more faithful. They repudiate her Mass with its significant meaning, and in its stead make the Holy Supper an act by which the memory of the Lord's Passover is to be perpetuated in their midst. They either make the Holy Supper a mere symbolic or commemorative rite or one in which the Lord Himself is supposed to be present in His atoning life. But in neither is there any reality. On the one hand it is a mere symbol of what He is supposed to have done, and on the other hand it is a rite by which He is supposed to do over again what He is said to have accomplished by His death.

* * *

THE HELLS GENERATED BY THE INFIDELITY OF THE CHURCHES.

The Holy Supper has thus come to have more than one meaning in the Christian communities. It has been the subject of the most violent persecutions the world has ever witnessed. It has been the occasion of more martyrdoms for the truth than all the other doctrines which have been the subjects of great controversy. It has been the cause of more sinning against the Spirit of Truth than could be realised by the world of human souls, even were they able to see behind the scene of past ages and witness the terrible orgies of those who were the leaders and teachers of the people. For these orgies were the outcome of the Holy Supper as instituted by the men and women who repudiated the spiritual meanings of the acts of Christ, as conveyed to them by His own instructed and intimate followers. The degradation of the Lord's Passover by Western Christianity is more awful than we can write. The infidelity of the Churches is the most pitiable thing in all the world's history. The cruel irony of the situation is truly appalling. The prostitution of the most sacred of all sacred acts to the level of the animal hells which has taken place in many of the ages referred to; the associating of the Holy Supper with the orgies of men and women who were as leprous in soul as the vilest of mankind are in mind and

body; the perversion of its Celestial meanings to those of mere material and objective significance; the befriending of all those who prostituted its Divine meanings to the hells of human lust, appetites, customs and tastes; the belittling of all those who sought to rescue the sacred treasure from corruption and give to it its true and Divine interpretation—these are things to make the soul of spiritual men and women sad.

But even more saddening still, if that were possible, is it to behold the very souls who made such use of this most sacred act of Jesus now putting forth all their efforts to make the Celestial meanings of that event the world's laughing stock, by insinuating that the Bible records are to be trusted even where they most strongly contradict each other. Nor is this the worst feature. For it is now known that those who made the life-work of Jesus of non-effect by their cruel spirit of deception are still on the earth-plane ensnaring those souls who might otherwise be led into the Christhood, sending forth all their occult forces to make that Christhood impossible, striving to allure the seekers after the higher and purer life into a mere life of outward purification which they speak of as the Kingdom of the Christ, making supreme efforts to win the world into believing that the Kingdom of God cometh with observation and ostentation, seeking for a kingdom of earthly grandeur and power whose laws shall affect the outward life of men and women but fail to enter the soul's sanctuary and effect its regeneration.

* * *

THE LORD'S PASSOVER A CELESTIAL MYSTERY.

The Lord's Passover must therefore be regarded as one of the most sacred of subjects, one not to be lightly treated of by men and women who know not the Spirit of Truth in themselves. It is not a subject for vulgar curiosity nor idle gossip. It is not to be spoken of by those who know not the difference between "truth in the inward parts" and a mere show of knowledge born of the astral world. For the Lord's Passover is the most sacred mystery of the Celestial spheres. It was the most solemn and pathetic hour in the whole history of the Christ. In it He yielded up Himself to come down into the conditions of ordinary human souls that, by passing through all these conditions, He might teach men and women how it was possible to be born into a body of sin

and yet triumph over it; how the soul might find itself in the very lowest conditions of existence and yet rise above these conditions as one born of God; how it might even sink into the hells where men are as the brute creation, and in which the grace and purity of true womanhood are unknown, and yet in one brief earth-life lift itself up on to the plane of spiritual realisation. For in doing so He has shown to the children of earth that He was indeed tried and tempted like as they are, that no temptation has ever come to the soul which has not also struck Him, that no sin which has tarnished the human soul has failed to find its way to Him in some of His incarnations, though He has never allowed His soul to be tarnished. For the soul is not tarnished because the body and lower mind sin. These are of the animal nature, and have animal desires which have to be conquered by the soul. It is not in these things that sin reaches the soul. The soul, indeed, suffers in these animal conflicts. It comes into the knowledge of the terrible nature of sin, the pain of material bondage, the anguish of the conflict born of false desire which burns as the hell-fire within the lower mind; but until that soul ceases its struggle against the animal nature, and calls the low desires born of that nature its good, the soul remains untarnished by them. And it was in this way that the Christ was able to remain absolutely pure in Himself whilst undergoing the fiercest temptations in the flesh, because His soul hated every life it lived on the earth-plane and always loved goodness, purity and the life of the Celestial spheres.

* * *

THE PURPOSE OF THE SIN-OFFERING.

When it is thus understood that sin does not belong to the soul but is an incorporation resulting from the conditions of matter, it will be seen that the human soul may indeed rise out of sin by rising out of the conditions which create it; and that the soul may do so in this world without waiting for some strange intervention from the Divine spheres. And that was the purpose of the Lord's Passover, to show souls how to rise even to the plane that stood for Christhood, to reveal to them under all conditions how the Christhood could be formed within, to prove to them that the soul had Divine powers latent within itself, by which it could master every animal desire, feeling, ambition, and affection, and become as a Divine Conqueror.

ANSWERS TO CORRESPONDENTS.

T.S.S.—*Diet and Soul-Culture.* The intimate relationship existing between the body and lower mind, the lower mind and the higher mind, the higher mind and the soul, makes it imperative that all who would seek the highest culture of the mind and soul should live on such diet as will most minister to that end. If men and women could only see the effluvium which arises from flesh-foods, they would never more touch them. For there is sufficient moral repugnance left in the Western nations to feel the loathing which would arise from such a vision. The fumes of flesh-foods which may be seen in a large city are terrible to witness. They darken the atmosphere on the spiritual plane, and make that plane seem only a part of the animal world. They make communication between that plane and the human soul very difficult. For the soul must approach that plane from within itself by means of its higher mind, and the higher mind is depending for its true equilibrium upon the condition of the lower mind, and the lower mind sees only by means of the brain. When, therefore, the brain is nourished on flesh-foods it responds as an animal, and sees everything coloured by animal desires and tastes, so that the higher mind is either brought into the same bondage to view things on the same low plane, or it is left by the lower mind to live its life apart from any direct relationship with the lower planes. In such an experience the higher mind never learns by means of the lower mind. And being cut off, as it were, from the life of the lower mind and body, cannot influence these latter towards a state of regeneration. And souls pursuing a course of life which creates such inimical conditions are in grave danger of even failing to effect their redemption. For to them both the Spiritual and Celestial worlds are closed. They may have intercourse with the spirit-world; but that must not be confounded with the Spiritual and Celestial worlds. A Soul whose body and lower mind are nourished on gross foods, whose tastes are still in the animal kingdom, whose desires have not been purified from every tint of inhumanity so that no foods of dead carrion could ever be taken into the body to defile its blood—such a soul cannot be approached from those higher worlds except by means of the astral world.

It will therefore be seen how very essential pure diet is to a soul that seeks to rise out of the lower planes of experience. For the simpler and purer the diet, the purer will the lower mind grow. And the more the lower mind is exalted in its tastes and desires, the better vehicle does it become for the higher mind to operate through in its approach to the life of the world. And in this way is the soul at last free to make manifest its inner life. The simpler and more natural the diet the better the conditions produced in the mind, and therefore the more real help gained towards that true culture of soul-life so essential to the race. The diet must not become an end to be pursued for its own sake,

otherwise it will only end in another form of error and mammon-worship. For the mere change in the diet will not effect soul-culture, nor lift the soul to spiritual conditions, for these latter are born from within and above; but when the change is made out of love for a genuine humaneness and an earnest longing to rise up on to the Spiritual and Celestial planes of experience, then it is truly effective. And the purer and simpler the diet, the more effective is its influence over the aspiration of the soul.

INQUIRER.—*Should Christians sue at law?* This question is one that requires to be answered by the Christhood. A true Christian is one who is seeking Christhood. Any other definition is nominal, misleading and erroneous. To follow the Christ is to seek the life of Christhood, and to seek that life is to seek for the realisation of God in the Soul; and to seek for that realisation is to be even as God is in His Divine Nature; and we know that His Nature is Love, and that Divine Love hath nothing of her own, but gives herself in all fulness even when and where she is most rejected and spurned. If in the West, where the nominal monuments of Christhood are paraded in every land, the meaning of these monuments was understood and rightly interpreted, such enormous machinery as Civil Law could never have been built up. And its very existence in the West, where the faith of Christ is supposed to triumph, gives the direct lie to the preposterous claims of the Western nations. In a nation where Christhood was the chief aim there could not possibly exist such means for the adjustment of differences.

The way of the Christ should always be the way for those who seek Christhood. The teachings of the Christ are so emphatic on this question. "Ye shall love your enemies" is one of His sayings. Another is "If any man would be my disciple let Him follow me." To follow Him is to suffer and endure in patient love, forgiving the one who causes the suffering, even until "seventy times seven."

D.—*Spiritual Vision.* To see upon the Spiritual and Celestial planes is not an attainment of the mind. The lower mind can never rise above the occult plane of vision, however great its knowledge and occult experiences. It may see colours produced by vibrations on the magnetic plane, but these are not spiritual in quality. They are simply the production on a refined material plane of the Celestial prismatic colours, not these colours as they are beheld on the Celestial plane. The lower mind may even possess the gift of seeing clairvoyantly without being in the least degree spiritual. To develope the lower mind for psychic purposes is only to repeat the disasters of occultism in past ages.

To see on the spiritual plane is a soul attainment. It can come only to the soul by degrees as it reaches up to the Divine. That world is shut to the lower mind except where a soul reaches the condition of regeneration when the Divine Love becomes its Life-stream, and flows through its whole being, even to the

outermost planes. And the vision of the Celestial world can come only to those whose regeneration is completed.

WEBSTER.—*The Witness of the Spirit.* There are various kinds of evidence to which the mind may attach itself and rest its faith upon. These are of value only when they bear the evidence of Divine authority. The mere affirmation that anything has been Divinely inspired is not worth the paper on which it is written. The mere affirmation that such books as compose the New Testament were inspired of God is no sure testimony to the fact of Divine Illumination. For there were other books written about the same age, and which have been included in the Douay Bible as equally inspired records. These are accepted by the whole of the Catholic world as Divine, whilst the Protestant Churches reject their claim to be considered inspired.

The external authority is therefore valueless. One community of men accept the evidence of one class of books whilst another community rejects them. Nor is there any external authority which is in a spiritual position to decide what is inspired. That is what the Christian Church has tried to do for many ages, and always with lamentable results. The history of the Church is black with its attempts to decide for the individual soul what was to be considered as inspired teachings.

There is only one sure witness of the Truth, and that is the Holy Spirit of Truth who appeals to the inner sense of things, and seeks to lead the individual soul to the plane of spiritual perception. There is no other who can bear testimony as to the source of any particular writing. What men may say concerning any book or any form of teaching is not worth considering unless the teaching voices the soul's deepest yearnings and interprets its mysterious experiences. And any pure teaching—pure in its doctrine and purpose — which voices these yearnings and interprets these experiences must come from a pure source where the soul's yearnings are all seen and known, and where its mysterious experiences are all understood. And it will be granted that such knowledge of the soul is not earth-born, nor merely human, nor of the will of man, nor the outcome of mere occult knowledge; but that it must come from those spheres where God operates through His illumining Angels. And when a human soul has the Spirit of Truth within itself, it at once recognises the Heavenly source of inspired teachings.

INITIATE.—*The Divine Manifestations.* These are four :—

1.—On the Celestial plane The Adonai is the Father Manifested.

2.—In the Spiritual Spheres The Adonai is made manifest under the form of Suns. These differ in tincture according to the sphere of operation, and therefore of soul attainment.

3.—On the Human-Soul plane The Adonai is revealed as the Logos whose Life is the Light of men.

4.—And on the Planet, the Logos is manifested in Christhood.

THE EDITOR.

"LOVE NOT THE WORLD, NEITHER THE THINGS OF THE WORLD."

Long since is it since I have heard thy sweet voice, thou well-beloved Angel of my days, utter these holy words within me. And when I heard I understood, and when I understood I obeyed; and in my obedience to that holy precept I find rest and peace.

Truly thou art the blessèd of the Lord unto me, for by the mighty love that dwelleth in thee, thou hast been enabled to raise my weary soul above the desire of the world and the pride of life, into the realm of the eternal calm, into the abode of peace, into the sphere of the joy that passeth not away.

Not always was it so. As I grew into the years of manhood the love of the world was in my heart, for I desired fame, and honour, and esteem. Money I did not desire, nor fine clothing, nor dainty foods; but fame, and honour, and esteem. And bitterness was in the thirst, even as madness ever lurketh in the pride of intellect.

But thou hast made known to me the folly of it all, the utter worthlessness and undesirableness of the fruit of this world's soul, whose beauty paints the apples of Sodom. And thou hast led me down so gently and so softly from this vain estate, even as a mother leadeth a little child.

JAMES MCBETH BAIN.

IF THOU HADST KNOWN!

In vain for *thee* I left the Father's realm of light;
In vain the toilful day succeeds the wrestling night;
In vain to doubting hearts the signs and wonders shown!—
Because *thou* knewest not—*If thou hadst known!*

Not for myself I weep,—My strife is almost o'er,
My foes worst malice now, but hastens rest the more;
For *thee* I agonize, who might'st have been mine own—
Because thou knewest not—*If thou hadst known!*

E. M. L. G.

PUBLICATIONS OF THE ORDER OF THE CROSS

(Formerly the Order of the Golden Age).

PAIGNTON, ENGLAND.

"A Comprehensive Guide Book to Natural, Hygienic and Humane Diet," by SIDNEY H. BEARD. Illustrated. Post Free, In Art Canvas 1/6.

"The Penny Guide to Fruitarian Diet and Cookery," JOSIAH OLDFIELD, L.R.C.P., M.R.C.S. Price One Penny. (Three Halfpence post free.)

"Concerning Human Carnivorism," by Rev. J. TODD FERRIER. Price 1s. nett. (In Art Linen 1/6)

"Why I Condemn Vivisection," by ROBERT H. PERKS, M.D., F.R.C.S One Penny. 7/6 per 100, per free.

"Is Flesh-Eating Morally Defensible," by SIDNEY H. BEARD. Price Threepence, post free.

The Official Journal of the Order, "The Herald of the Cross," published on 1st of month. Price 2d., postage 1d., or 2/6 per annum.

PAMPHLETS.

Price One Penny, Five Shillings per Hundred (assorted if desired). Post free.

Humanity in Diet .. .. HORACE J. SNOW
Dietetic Difficulties .. .. ROBERT H. PERKS, M.D., F.R.C.S.
The Coming Revolution in Diet .. .. SIDNEY H. BEARD
What the Scientists say against Flesh-Eating .. ..
A Cause of the Failure of Christian Missions in the East Rev. W. D. ETHERINGTON, M.A.
Is Flesh-Eating a Violation of Apostolic Teaching? Rev. J. H. N. NEVILL, M.A.
Facts Concerning Right Living. Second Edition Dr. JOSEF DRZEWEICKI.
Christian Citizenship .. .. .. Rev. W. J. CLOSS, B.A.

LEAFLETS.

Price Two Shillings per Hundred (assorted if desired). Post free.

The Festival of the Christians .. .. SIDNEY H. BEARD.
The Drink Problem: How to Solve it .. HARRY COCKING.
Is Vegetarianism Scientific? Dr. WALTER R. HADWEN, M.D., L.R.C.P.

Price One Shilling per Hundred. Post free.

Vegetarianism .. .. BRAMWELL BOOTH.
The Higher Economics of Diet .. .. Rev. J. TODD FERRIER.
The Divine Man .. ..

The Ivy Leaf Society

(Founded January 18th, 1896).

All who are interested in the ideals advocated by this Journal, and are in favour of spreading a knowledge of the Laws of Life, and Health, and the Spirit of Humaneness among the young should send for a copy of **The Children's Garden**, and for particulars of the IVY LEAF SOCIETY, the Band of Hope of the Food Reform Movement.

Address the Secretary—

IVY LEAF SOCIETY,
6, GREAT JAMES STREET,
BEDFORD ROW, LONDON, W.C.

The Living Temple, by J. H. KELLOGG, M.D.

An up-to-date Guide to the right understanding of the human body, its functions and its hygienic treatment, written by the Medical Superintendent of the world-renowned Battle Creek Sanatorium, U.S.A., this book is far in advance of any other work of its kind.

THE CHAPTERS INCLUDE;—The Mystery of Life. A General View of the Temple. The Miracle of Digestion. The Transfiguration of Food. Dietetic Sins. Shall we stay to Eat. The Natural Way in Diet. Dangers of the Air. How to be Strong. What is Disease. Drugs which Enslave and Kill.

Price Six Shillings. Post free.

Handsomely bound in Art Linen, and Illustrated with Diagrams and Plates.

Perfect Way in Diet, by Dr. ANNA KINGSFORD. Price One Shilling.

This book is a splendid work, and has been reprinted several times, and is well worthy of perusal by Food Reformers.

The Logic of Vegetarianism, by HENRY S. SALT. Price One Shilling.

A book which every Food-Reformer should possess.

It will enable those who read it to meet the objections of Sophists and Cynics.

Urania: A Scientific Romance, by CAMILLE FLAMMARION.

Beautifully illustrated by De Beiler, Myrbach, and Gambard. Translated by Augusta Reitz Stetson,

Price in Cloth, large 8vo, gilt top, 9/-, post free. Published in America at 15/-.

This book charms and fascinates those who read it.

We have only been able to secure a few copies of this interesting and artistic work, and we do not know where to obtain any more. The Volume will make a handsome Gift Book and a desirable addition to any Library.

PRESENTS FOR STUDENTS AND THINKERS.

Concerning Human Carnivorism, by Rev. J. TODD FERRIER. One Shilling nett. In Art Linen, Eighteenpence net.

This is one of the most powerful and interesting books that has ever been written to advocate Humanity and Purity in Diet. It will be recognised as a necessity in the library of every Food-Reformer.

Its six chapters deal with The Records of History, The Testimony of Science, Some Economic Problems, Dynamic Value of Pure Food, A Plea for Humaneness, and The Voice of Religion.

A FEW PRESS OPINIONS.

These masterly essays . . . will convince any intelligent mind that justice and true religion require that flesh-eating and all the abominable tortures and horrors connected with the production of murdered food be abolished.—*Universal Republic.*

Of the many works published on the subject of Vegetarianism, this is one of the best we have seen.—*Light of Reason.*

A beautifully printed handy book . . . is logical and scientific. . . . Should appeal to the Conscience of all Truth Seekers. We hope the work will convince many.—*The Theosophic Gleaner.*

The whole subject is dealt with at great length with lucidity and thoroughness.—*The English Magazine of Mysteries.*

An ably written work on behalf of a bloodless diet.—*Good Health.*

Certain to take rank as one of the classics of the Vegetarian movement. . . . The book appeals at almost all points to one's reason as well as to one's innate perception of morality.—*Macclesfield Courier.*

The little book is better than the title, if only because it grapples with Vivisection as well as with flesh-eating; and in other ways it pleads for Humaneness as a flower that must grow along the royal road of Divine Love.—*Light.*

A most interesting and instructive work.—*Two Worlds.*

This is a scientific presentation of the case against flesh-eating. . . . It deals with the torture of animals for scientific purposes . . . very forcibly.—*Zoophilist.*

THE HEALTH FOOD STORES

FOR EVERYONE.

IT WILL PAY YOU TO DEAL WITH US BECAUSE OUR SALE OF CEREAL AND HEALTH FOOD IS VERY LARGE AND THE GOODS ARE ALWAYS SWEET AND FRESH.

Write for our New Season's List, which will tell you all about them, and how to get them delivered free to your door.

ADDRESS

FREDk. BAX & SON

35 Bishopsgate Street Without, E.C.

Enclose 2 Penny Stamps for Cookery Book which tells you how to begin Vegetarianism and how to cook all our Foods.

SPEND YOUR HOLIDAYS AT ILFRACOMBE.

MR. & MRS. JAMES ALLEN receive Paying Guests in their delightfully situated home.

Every Comfort. Write for Terms.

Bryngolen, Broad Park Avenue, Ilfracombe.

Books by JAMES MACBETH.

The Song of the Cross, 3/6 post free.

The Opening of the Gates, 3/6 post free.

Breathings of the Angels Love, 2/- post free.

The Bitter Herbs of Cleansing, 2½d.

These books are worth their weight in gold, and far more precious; for they contain the gold of a selfless love. They are the outcome of the souls experience when in a state of spiritual exaltation of vision, should be of great value to all who are striving after Divine Realisation.— Editor "Herald of the Cross."

Sold by THE ORDER OF THE CROSS, Paignton.

LAMLEY & CO.'S LIST.

MAITLAND, EDWARD

The Story of the New Gospel of Interpretation. (Told by Ed. Maitland) Crown 8vo. 3/6 net.

The New Gospel of Interpretation. An abstract of the Doctrine, etc., of the Esoteric Christian Union. New Enlarged Edition, 1/- net.

Message to Earth, 1/- net. Published in conjunction with the Writings recognised by the E.C.U. — —

A NEW NOVEL.

Pride of Clay. By the Author of 'George Savile,' 'Glamour,' etc. Large Crown 8vo. 241 pp. 6/-

Whinblossom, A Book of Verses. By Agnes S. Falconer. Crown 8vo. 3/6

SECOND IMPRESSION.

The Bettesworth Book. Talks with a Surrey Peasant. By George Bourne. 5/- net.

An Illustrated Historical Hand-book to CHELSEA, by Reginald Blunt, author of "The Carlyle's Chelsea Home." 70 illustrations from photographs taken for the purpose from old prints and drawings of such celebrated places of past resort as Ranelagh, Don Saltero's, The Bun House, The Old Swan Pier, etc., etc. Cloth. Two Maps, Seven Plans. Crown 8vo. 7/6 nett.

1, EXHIBITION ROAD, S.W.

PLASMON

makes the most delicious Whipped Cream for Tea, Coffee, Strawberries, Stewed Fruits.

A Packet sufficient to make

2 Quarts of thick Whipped Cream

and an improved wheel whisk, 1/3 post free.

PLASMON, Farringdon St., London.

The Life of Dr. Anna Kingsford, by EDWARD MAITLAND, B.A.

A Rare and Wonderful Book that teaches much concerning transcendental truth and the higher forms of Spiritualism. It describes how the revelations contained in "The Perfect Way" were received.

Two Vols. with Portraits and Plates.

Price Thirty-One Shillings and Sixpence.

A very few copies only are left, and this unique work, which is likely to become very valuable, cannot be obtained new elsewhere.

The Perfect Way; or The Finding of Christ. By DR. ANNA KINGSFORD and EDWARD MAITLAND, B.A. Third Edition. Price 6/- net. Postage 4d.

This book appertains to the New Gospel of Interpretation, and is rapidly coming into use in the Roman, Greek and Anglican communions as a text-book which represents the prophesied restoration of the ancient Esoteric doctrine which, by interpreting the mysteries of religion, should reconcile faith and reason, religion and science, and accomplish the downfall of that sacerdotal system which—"making the word of God of none effect by its traditions"—has hitherto usurped the name and perverted the truth of Christianity.

"If the Scriptures of the future are to be, as I firmly believe they will be, those which best interpret the Scriptures of the past, these writings will assuredly hold the foremost place among them. . . . They present a body of doctrine at once complete, homogenous, logical and inexpugnable, in which the three supreme questions, Whence come we? What are we? Whither go we? at length find an answer, complete, satisfactory, and consolatory."—BARON SPEDALIERI (*The Kabalist*).

"It is impossible for a spiritually intelligent reader to doubt that these teachings were received from within the astral veil. They are full of the concentrated and compact wisdom of the Holy Heavens and of God. If Christians knew their own religion, they would find in these priceless records our Lord Christ and His vital process abundantly illustrated and confirmed. That such communications are possible, and are permitted to be given to the world, is a sign, and a most promising sign, of our age."—Rev. Dr. JOHN PULSFORD.

TO BE OBTAINED FROM

THE ORDER OF THE CROSS,

PAIGNTON, ENGLAND.

Seasonable Delicacies!

BIRD'S CUSTARD POWDER

Seasonable Delicacies.

AUGUST.

BIRD'S CUSTARD & FRUIT DISHES for this month.

Sliced Bananas and Custard.
Stewed Cherries & Custard.
Stewed Gooseberries & Custard.
Stewed Raspberries & Custard.
Stewed Red Currants & Custard.
Stewed Prunes & Custard.
Stewed Greengage Plums & Custard.
Stewed Bilberries & Custard.

ALL TINNED & BOTTLED FRUITS & CUSTARD.

Completely supersedes the use of Eggs in the preparation of High-Class Custard—Greatly increases the popularity of all Sweet Dishes—The unfailing resource of every successful hostess.

RICH IN NUTRIMENT—DELICATE IN FLAVOUR.

NO EGGS! NO RISK! NO TROUBLE!

BIRD'S CUSTARD MAKES DELICIOUS ICES.